

DISCONTENT

"MOTHER OF PROGRESS"

Entered at the Postoffice at Home, Wash., as Second Class Matter.

VOL. III. NO. 35.

HOME, WASH., WEDNESDAY, MAY 1, 1901.

WHOLE NO. 131.

MATRIMONIAL BONDAGE.

And our women folk a bondage bear
worse than the southern slave;
He had property protection which tries
wear and tear to save;
But they to the highest bidder are
knocked down without reprieve,
The rich man's doll or popinjay, a badge
upon his sleeve.
Driven to living slavery by the poverty
bugbear,
For they are brave and dauntless spirits
to face it that would dare.
This the reason why the money wins
amongst the fairer sex,
That they choose a hollow, loveless life,
lest need their souls should vex.
If they in young love's heated glamour
should share the poor man's lot,
Experience shows young love oft flies
through the window from his cot;
For there poverty breeds carking care,
and sickness swells the list,
With a growing, pressing labor, that
seems never to desist;
This dulls the mind and senses, and the
spiritual growth,
And the hopelessness of mending it in-
clines a man to sloth;
It embitters all his life and thoughts,
and love grows very dim,
Till in fierce despair he curses God for
ever making him.
Worry makes him hard and surly, and
with all things discontent;
Then upon his patient, slaving wife, he
gives his feelings vent;
And should he turn vicious, brutal, such
are matrimony's laws,
They give him power to do such deeds as
would make a savage pause.
He can kill her by slow torture in a
thousand different ways,
To which sudden death is mercy, and
when done to beasts earns praise.
The law gives her body to him, and he
would control her mind,
Yea, even her soul, her higher self, if he
could the power but find.
Great man! In his pride and selfcon-
ceit, he struts about and strides.
He thinks he has superior gifts and poor
womankind derides,
Just as though she were a painted toy
invented for his use,
For his pleasure, whim or fancy, at his
will to bind or loose.
—From "A Plea for Humanity," by
Walter L. Sinton.

JOTTED DOWN.

The proclamation ascribed to Aguinaldo may or may not have been written by him. In the former case, it is still of little value, having been extorted from him by threats and duress. The whole business is as black as the pit; and even if Aguinaldo has proved too weak to resist the will of the ruffians, who menaced him with death on trumped up charges, his yielding will not cloak their villainy. The spirit of freedom is not yet dead.

"Keep on; liberty is to be subverted whatever occurs."

Whitelaw Reid knows what the Stanford University crew want. He took occasion, in a recent lecture there, to declare that a professor had no right to free speech, if he saw fit to criticize existing institutions. He received the hearty applause of those who hate intellectual honesty, as they hate the very devil.

President Wheeler, of the University of California, the man who recently declared America to be a part of greater Britain, holds similar views. This servile sycophant declares that students and alumni have no right to criticize a university, and pronounces "simply glorious" the brutal act of the Stanford hoodlums, who tried to crush free speech by throwing a fellow student into the lake. His crime was simply that of uttering a manly protest against the Ross and Howard outrages. Men like Wheeler and Jordan are a disgrace to manhood, as well as to American scholarship.

Ever since the death of Victoria the Londoners have been trying to raise about \$1,000,000 to erect a memorial to her majesty, but have not yet succeeded; while in Baltimore a sum in excess of that amount was raised in about two weeks for the purpose of endowing John Hopkins University. That is the difference between Americans and the British in the way of carrying out a movement when they get started.—San Francisco Call.

Perhaps the brilliant editor does not see that there is some difference between endowing an institution of learning and building a lying monument to commemorate the imaginary virtues of a greedy and worthless parasite.

San Bernardino, April 19.—Clande Rodriguez, aged 10 years, died here this morning from the effects of poisoned virus. One week ago the parents had the boy vaccinated, since which time he has gradually grown worse. Physicians labored incessantly to save his life, but without avail. The virus was recently received from Chicago and was presumably pure.—Press Dispatch.

It is dollars to doughnuts that Comrade James will not lay this death to the account of his patent discovery—"the Movement in Favor of Ignorance."

I have an intense admiration for C. L. James, whom I regard as our best informed and most logical writer. But I do not think he has paid sufficient attention to certain of the "irregular" schools of medicine. There is surely room for many an intermediate position between an efficient panacea and a complete humbug. A magnetic healer who can cure a headache is of some value to the community, even though it would be an error to employ him in a case of consumption. Osteopathy will not reach every disease, but it is based on a scientific principle, and demands an exact knowledge of human anatomy. In certain ailments it is exceedingly effective. Why lump together these partial schools of healing, which have a province in which they are distinctly successful, with mere humbugs like the absurd "seventh son of a seventh son." There is plenty of humbug in the regular medical profession; and the progressive hygienist should not assume that the last word has necessarily been said by the certificated doctor. Let the new ideas

have a hearing, and be awarded whatever status is due them, after a fair trial and impartial investigation. But let not their enemies and rivals be at once their judges and their executioners.

JAMES F. MORTON, JR.

THE PURE AND IMPURE PRESS.

The following letters may, perhaps, show, what every thinking person knows, that government is always against morality—especially in the marriage laws, which should be called property laws; it is naturally, and of necessity immoral; its only purpose is to make revenue for those in power—themselves; the poor must be damned to provide the revenue, and that is the only purpose of government;

36 Geary Street, San Francisco.

January 4, 1901.

W. R. Hearst, New York.

If you do not stop your stupid, vulgar, beastly cartoons I must stop admitting The Examiner among my family of 12. See January 2: "What's the matter with me, doctor?" "You've got buck fever, that's what you've got." What do you think of that? I ask and expect a reply from one of the great moral or immoral engines of the age. If no reply is received to this I will hand the matter to the postmaster general to be dealt with according to law. (Now laugh.) How would you like your little girl of 13—if you have one—to say "Papa, what is buck fever?"

J. A. KINGHORN-JONES.

36 Geary Street, San Francisco.

February 5, 1901.

The Postmaster General, Washington, D. C.

Dear Sir: I inclose cutting from The Examiner of January 2, 1901, and a copy of my letter of January 4 to W. R. Hearst. As I have had no reply I now ask you to take the necessary steps to prosecute according to law. If I am in error in addressing you on the subject, will you kindly refer me to the right person. Your faithful,

J. A. KINGHORN-JONES.

36 Geary Street, San Francisco.

March 30, 1901.

The Postmaster General, Washington, D. C.

Dear Sir: On February 4 I sent you an indecent publication of The Examiner of this city. Did your department receive it? And if so, what steps do you propose to take? Your reply will oblige and guide my further actions in the matter. Your faithful,

J. A. KINGHORN-JONES.

Postoffice Department.

First Assistant Postmaster General.

Division of Correspondence.

C. B. A. 15,859.

Washington, April 2, 1901.

Mr. Kinghorn-Jones:

Sir: Your letter of March 30 has been received. The article cut from The Examiner, forwarded by you, is not considered obscene by the department,

therefore there is no action that can be taken here in reference to it. Very respectfully,

J. M. MASTEN,

Acting First Assistant Postmaster General.

36 Geary Street, San Francisco.

April 15, 1901.

C2181. Acting First Assistant Postmaster General.

Sir: Your C. B. A. 15,859 of 20th inst. to hand this day, in which you refuse to take action on The Examiner's beastly, indecent and obscene article of January 2, 1901. I drew your attention to this article on account of your action of imposing a fine of \$100 on the publisher of DISCONTENT, Home, Wash., and thus to prove personally that the press laws, like all others, are made solely in the interests of the rich, and for the express purpose of continuing the oppression of those who desire freedom. The two papers DISCONTENT and The Examiner may be compared to pure water of life, and vile slush of any and all uncleanness that will bring in dollars—the former is published to raise humanity to a higher plane of thought and life, at great personal loss to the publisher; the latter sheet is simply run for dollars and would blast any number of lives for dollars. The Examiner regularly ignores the law against publishing lotteries. Your faithful,

J. A. KINGHORN-JONES.

One thought occurs: Suppose DISCONTENT and The Examiner both came under the displeasure of the government, and both were fined \$100, it would be something like taking 50 days' income from one and only five hours' income from the other.

Justice is an unknown quantity in all the laws of every government K-J.

WORDS OF ENCOURAGEMENT.

To DISCONTENT: I have been receiving your paper (through some unknown source) for some time, but do not know if it is paid for or not, so I will inclose 50 cents in stamps for fear it has not been paid for. Like the majority of papers of its kind, there are many good things in it and some that I do not yet understand, but its aim and ambition is "TO DO GOOD TO ALL," and if we were only ALL of that mind this earth would be a PARADISE, as it was intended it should be; but man, through his greed and avarice, has brought it to its present deplorable condition. In great hopes that this condition will not continue very much longer I wish you and the colony success in your humble work.

R. J. W.

Capitalism systematically robs with one hand and sprinkles about a few drops of charity with the other, to the end that a few of the most distressing cases of want in the community may be relieved, thus causing the dupes to look upon the monster as an angel of mercy. Give the poor JUSTICE and they will never need charity.—Southern Socialist.

DISCONTENT

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TENT, Home, Pierce County, Wash.

COMMENTS.

It is being vaguely hinted that that incarnation of stupidity and brutality, William of Germany, is insane. The claim of the emperor that he is acting under divine inspiration is cited as a proof of the same. If the claim of divine inspiration is proof positive of the insanity of the claimant it is high time the guardians of our safety were putting up new asylums. Germany is not the only country harboring such freaks. I think it was our brilliant Senator Beveridge who saw the "finger of God" in the invasion of the Philippines. Poor William, I am certain, never made a more absurd assertion. At any rate the dawn of the twentieth century is fair when there is a dim possibility that it will build asylums for the divinely inspired.

A massmeeting in Philadelphia, to be addressed by Emma Goldman, was prevented by 40 policemen. When one small woman, armed only with an eloquent tongue and a rare intelligence, is accorded such treatment it is time to cease flattering ourselves that we live in a republic. When the defenders of government resort to force to suppress criticism of their cherished institutions they are self-condemned. These are the methods that the upholders of organized Christianity used, not so very long ago, but they were powerless to withstand the tireless beating of the waves of free thought of many centuries. Today it is the fashion to scoff at the church. The only evil that Christianity can accomplish in our age is through the officials of the state. No power on earth can suppress thought. Thought ever impels to speech, and speech to action. This is the law of evolution, and in time will bring about the death of authoritarian institutions. But all this means a struggle. Not only must men ponder over the problems of life, but they must struggle for the right to present their solutions to the public, and in due time speech must bear fruit in acts. At the present stage no one should put up with any restriction of free speech without a protest of some sort.

Ella Wheeler Wilcox declares that "the woman who resigns herself to a man through love, without marriage, is a better woman morally than the woman who marries a man she does not love. . . . But that she is a very foolish and unwise person, and that her happiness in her love life cannot last." The reason why it cannot last, insists Mrs. Wilcox, is that it is man's nature to turn his face toward respectability as he grows older as surely as a tired horse turns toward his stable. A man who absolutely loves a woman will move earth (and heaven, too, if it is in his power) to make her his own, in the eyes of society as well as God. When he cannot do this he event-

ually leaves her." From the foregoing it is safe to infer that man's yearning for respectability comes on in the sear and yellow-leaf stage of his existence; when he is incapable of a tender feeling toward the opposite sex then the hypocrisy of respectability is his goddess. Doubtless there are very few women who would care about being his property with such a rival grinning beside their board. Seriously, I think Mrs. Wilcox has rather insulted the lords of creation. With the right opportunity there is no normal man, of any age, but what would hold some women dearer than any idea of Grundy or God, and the same is true of woman. It may be true that those not bound in marriage, as Mrs. Wilcox says, in nine cases out of ten separate. But this proves that they are true to themselves, that they have not cast their selfreliance on the altar of respectability, and that they have too much good sense to sacrifice their lives to a mistake or a burnt-out affection. While the attraction of love lasts the parties to a free union cannot desert each other. Nature makes such an act impossible; and nature has made it impossible for men and women to conform to the standard of sex respectability which Mrs. Wilcox contends for. It is an open secret that any tie but love holds ninety-ninths of the married together. Frequently when men reach that indefinite age, where supposedly they are yearning after respectability (at least according to our fair poetess) they are showing a decided tendency toward some other man's property, and furnishing abundant material for the Grundy gossips.

KATE AUSTIN.

Caplinger Mill, Mo.

ANOTHER VIEW.

In No. 135 of DISCONTENT Comrade Sargent gives Nellie M. Jerauld quite a good-sized reproof for permitting Jane Archer to die.

Now, if we look at the matter in one way it is really sorrowful to see Jane die simply because Boyd deserted her, but we must look at all the facts before passing an unbiased judgment. I can sympathize with the comrade, for I was about to draw Nellie over the coals myself, for causing Ida to long for the companionship and love of James, who had deserted her, and dragging him back to the pure Ida, but, after discussing the subject with my brother and two others, I came to the conclusion that Nellie knew more about what a woman would do in that case than myself.

Let us take into consideration the facts about Jane's character. It has been shown that she had a very determined mind of her own. She knew that a certain creed was the only true religion; she knew that certain men were called to preach this true religion to depraved humanity; she knew that to depart from the straight and narrow path in which she had been schooled was to be cast into outer darkness, where there would be weeping and gnashing of teeth. Her god was one sitting on a throne of glory, with a host of human angel flunkies paying him homage because he loved them for fighting his wars and obeying his laws. Now, this person Jane, having these doctrines so imbedded in her that they were a part of her life, is tempted by a MAN OF GOD; she falls—no not yet, wait awhile till that evening when the

man of God denies her, and, in an effort to clear himself, states that no force was used. Then all of a sudden the universe becomes worse than the blackness of pitch darkness. She had cared little for the world, preferring to look for the good things in store for her in the kingdom of heaven. At last she was going to have a little love, a very little pleasure before passing to the beyond, only to find, just as the first swelling bud of passion had seized her, that it wasn't love, nor yet friendship, not even so good as the behavior of a foe, but it was gall, poured out by the wrath of her god and administered to her by his servant in such large doses, and so quickly, that the life which had been built up as hers had could not stand the strain and SHE HAD TO DIE.

Nellie did not kill her, it was her instructor who did it.

JOHN B. STEEN.

THE NEW COMMANDMENT.

The new commandment, "Thou shalt not be found out," is thoroughly respected in all churches, in the law courts, and by society generally. That brutal idea, taught us all adown the centuries, that there is something impure and wrong in the relations of the sexes, and that only where a priest blesses, or a justice of the peace gives consent, is love justified, to a great extent yet prevails. But nature is stronger than statute law, and society, knowing this, steps in and offers a palliative with the new commandment.

That a man and woman should love each other, and through this complete oneness rise to mental and spiritual heights before unknown, is to me the most beautiful and sacred thought in life. But that this man and woman should dodge and hide and prevaricate and deny their savior before men, in recognition of society's edict, "Thou shalt not be found out," is horrible in the extreme.

So, it seems to me, that the man who can do something toward bringing about honesty, simplicity and genuineness between men and women is performing a high and holy work.

That vain and vicious assumption that men and women will not be true to the lode-star of love unless they make preposterous promises and absurd vows must perish before the world can advance. Are constables and law courts necessary in order to make us love and cleave to our own?

We need more faith in our fellows, more faith in ourselves. . . . The universe is not held in place by prying policemen, preachers in white ties, or Justice Dogberrys.

The law is to a great degree a farce—being a lawyer I think I have a right to speak. In New York state, where divorce is granted but for one reason, any man with one hundred dollars can not only look upon his neighbor's wife to covet her, but can legally possess her by being a liar, and not do anything worse than hire a couple of men to swear to a falsehood. Any lawyer can tell you how this is done, and all judges know it is done, and yet note this: an honest man and an honest woman, legally married, but finding they are not mated, going together before the courts asking for a divorce would be straightway kicked down and out. The law does not give divorces where both parties want it;

they have to turn hypocrites and prevaricators in order to get freedom. Thus the law, the church and society winks at untruth and encourages falsehood.

Most men and women, I believe, desire to be simple, honest and truthful in all of their relations. To make men free is a great mission, but it will require years of education to bring the time about. "I place not much store upon my literary efforts, and little care I whether the world sings my songs or not; but when I die place a sword upon my coffin, for I have ever been a steadfast soldier in the cause of liberty." The divinity in men and women can never find harmonious expression until they are free. Let us live to make men free.—Elbert Hubbard.

FRATERNAL COOPERATION.

Many valuable ideas are at times exchanged in private correspondence which would often be of interest to the friends of social and industrial freedom if the writers would consent to their publication for the benefit of others. But the fear of being criticized, or known as an agitator, almost always causes them to particularly state that "it is not for publication." I have just received a letter from an old-time acquaintance and comrade, who has excellent ideas and has written me long communications which I would like to have published but for the fact of his statement that they were not for publication. In his last communication, however, he neglected, or forgot, to state that it was not for publication, so I took the mean advantage of rewriting it for DISCONTENT, as it appears below, refraining, however, from making known his name and address.

Dear Comrade: I have been rather isolated this winter, but now I wish to get in touch with the radical world again. I want to learn where the comrades are, what they are doing, and how they are getting along, etc.

I read your articles in DISCONTENT with pleasure. Most of them considered matters of great importance. Mrs. O., of H., told me that the Indians of this whole northwest used to have annual fairs lasting several weeks. The Indians of the mountains would meet those of the coast and they would make all kinds of exchanges and enjoy themselves in festivities at the same time. Why can't we radicals do something in that line? If some of the friends who own land near the cities would only take an interest in the movement it could be done.

I am glad you are trying to interest DISCONTENT's readers in a movement for social freedom. I shall, of course, join as one of the members. Tell me if you receive many responses. Will it be so all will know each other's names and addresses? The usefulness of such an organization would be much hindered if such were not the case. In fact, the most desirable feature—sociability—would be lost. Have you ever thought that it is not so much the hard work connected with life's labors, whether as a wageslave or in a little business of one's own, that is the hardest to endure, but the isolation from radical friends and the deprivation of social pleasures, with nothing but authority, AUTHORITY, on every hand?

Many are anxious to get together for the sake of more social advantages and mutual helpfulness, but there are others

that seem to be indifferent. What is the matter with them? Perhaps they are not yet as free themselves as they might be and so are not as discontented as some of us. But there are surely some in the radical ranks who have the means to start colonies and invite others to join them.

I read your reply to Mr. Rice in "Our Fraternity" and consider it good, but what is the greatest barrier to the starting of cooperative enterprises? Do you think the majority of the radicals fully appreciate the advantages of cooperation and associate life? Don't you think that many of them have thought so much on man's slavery to man that they have almost, or quite, forgotten man's slavery to nature? Anarchy is all right and authority is all wrong, but, in the absence of authority, man is yet to a degree a slave of natural conditions until he frees himself by studying nature's laws (processes) and utilizing them to advantage; in other words, by the advantages of associate life, division of labor, mutual helpfulness and attention to the rules of health and rational living. He must not only dethrone human tyrants in physical form, but also the tyrants of his own mind—gods, ghosts, false and cruel ideals, ignorance and folly, etc., before he will begin to be free from slavery.

I have thought that even though we have to work for masters it would be so much pleasanter if we could be near each other. Something might be done along this line to make life more enjoyable. A number of radical comrades and friends might get together by going to the same orchards, vineyards, etc., to work during the fruit season.

I have often thought of the great need of a better way of getting all radicals in close touch with one another for advantages of protection against mistakes, deceptions, etc., which they could warn each other against. To illustrate: One comrade will fall into the toils of some designing scoundrel, and another will follow in his step and also become a victim. Whereas, if he could have been warned he might have escaped a similar misfortune. One will go to some certain place that is only a disappointment, and another will waste his time by going there, too. One comrade will pass close to another in the course of his travels, yet neither know it, although it would have been a pleasure to each if they had met. Thus many benefits could be mentioned which might result from closer association. Of course, there are some who, for various reasons, do not want their names known to the world, so they never have their addresses published in any of our publications. Yet all the comrades should be known to each other in some way.

We want the people at large to know that there is now a strong social freedom movement in this country. It is probably an assured fact that a world's fair will be held in St. Louis in 1903. Wouldn't it be a good thing to have there on that occasion a "congress of social radicals"? Many such will attend the fair no doubt, and it would be a grand means of getting acquainted, and nothing would so much help the cause of cooperation as a meeting of the radicals of this country for becoming better acquainted.

W. P. A.

Yes, comrade, I agree with you that

life's labors would be lightened by agreeable associates, and that the isolation of which you speak is often more unendurable than almost any kind of hard labor. And one of the chief objects I had in view in starting the M. A. C. A. was to enable the social radicals to become acquainted and know each other's address, so they could meet in any part of the country wherever they happened to be, but were they anxious to avail themselves of such an opportunity? Not at all. For, after nearly a year of constant effort on my part to bring about what thousands seemingly are in favor of I have succeeded in associating less than a hundred. I have issued "Our Fraternity" as a miniature monthly bulletin for ten months to make the order known, yet of the hundreds of enthusiastic (?) inquiries which I have received no more than one in three was ever heard from a second time; and, since there was no constitution, bylaws, pledges, dues, assessments or initiation fees to prevent their cooperation, it appears to have been pure shiftlessness and lack of interest in the matter.

Yes, there are many who are apparently anxious to associate for social advantages, mutual helpfulness, etc., but the great majority are like soap bubbles, and just as they appear in their most attractive colors, they collapse and disappear. The want of perseverance and the willingness to work in the interest of a cause is one of the greatest reasons why so many movements fail. Another great mistake is that of looking or waiting for some one who has the means to start or found a colony and then relying upon him to invite others to join. The proper thing to do is not to get possession of something someone else possesses, but to get possession of something which we have created ourselves, and keep possession of it.

The greatest barrier to the starting of a colony is the folly of working on too large a scale or launching out in a manner far beyond the means at hand. Few people are satisfied with making a small beginning, and think that they can sow a crop and reap the harvest the same day. It is not necessary for us to travel long distances for the purpose of getting together if we are willing to cooperate in small numbers, for there are, doubtless, three or more persons in almost every city who could cooperate on a small scale at the start and gradually increase their number as others were ready to join them. They should thoroughly understand the principles of cooperation and know just what they want before they form such associations if they expect to be successful. Their association should be so managed that there will be no personal clashing of individual peculiarities of character, if social harmony is desired. Persons of strong individuality cannot be herded together communistically and expected to live harmoniously. Each must be allowed to live out his or her personality, and although cooperating in general they must not be denied personal independence.

With regard to bringing radicals together in the various fields of labor I have thought of securing the address of small ranches and fruit growers who employ help during the harvesting season and arrange to put them in communication with those of our comrades

who are seeking such employment and thus supply employers with reliable help, and furnish our comrades desirable work with pleasant and congenial associates. But it is doubtful whether there would be many who would take an interest in the project. It would necessarily be a small movement at the start and, consequently, regarded as of little or no importance. The common people are always dazzled by something great in appearance and always shy of something small, and, therefore, always the victims of sharks who entrap them by appearances.

The fact that it is such hard work to interest people in social and economic changes proves the folly of waiting for the masses to become sufficiently intelligent to demand a radical change universally, and ought to teach us that if ever we expect to reap the benefits of a change in even the smallest degree we should improve the opportunity of making a beginning on even the smallest scale and cooperate wherever possible, both in cities and country places where radicals can be found who favor industrial changes and the freedom of social relations.

J. A. GILLIE.

864½ Howard Street, San Francisco.

WHO?

Who goes to heaven and swells around
The swellest of the swell,
Unmindful of his friend's sad plight
Who is roasting hot in hell?
The Christian.

Who goes to heaven and wears a crown,
And with the angels dwells,
Yet looks across the gulf and smiles
To see his wife in hell?
The Christian.

Who goes to heaven and has a harp
Of gold, and all things well,
And sings loud praises all the while
His mother moans in hell?
The Christian.

Who goes to heaven and wears a robe,
But still the "story tells,"
While in the deathless death he lies
His father writhe in hell?
The Christian.

Who goes to heaven with its streets of gold,
And drinks of the living well,
But never a single tear has he
For his brother down in hell?
The Christian.

Who goes to heaven with its gates of pearl
(From grace he never fell)
With never a single sorrow for
His sister's cry from hell?
The Christian.

Who goes to heaven with its jasper walls,
And there in bliss to dwell,
Eating the fruit of the tree of life
While his son doth starve in hell?
The Christian.

Who goes to heaven; of its great white throne
Thousands have tried to tell;
Reclining at ease by the river of life
While his daughter is parched in hell?
The Christian.

Who clears a higher path for man,
And substitutes for hell
A creed that gives all men a chance?
The "horrid" infidel.

LEWIS M. BRYAN.

New Florence, Mo.

Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation, but of the adopted talent of another you have only an extemporaneous, half possession.—Emerson.

LITERATURE.

Thomas Paine, Author-Soldier of the American Revolution. By George Lippard. Biographical Sketch of George Lippard. By James B. Elliot. Price 20 cents. Address, James B. Elliot, Secretary Thomas Paine Society of Philadelphia, 3015 Wallace Street, Philadelphia, Pa.

As it was Thomas Paine's plainly expressed opposition to Christianity which startled and started my dormant brain into doing some work on its own account, this lecture interests me considerably. It was delivered in Philadelphia in January, 1852, but was not published in full till a few years since.

The views of the lecturer are often not in accord with my own, but when we consider that to commend any of the acts of "Tom Paine" in 1852 meant possible social ostracism for the champion it disposes us to leniency for the partially favorable notice which George Lippard gives to Paine's writings.

He commences his lecture by avowing himself a heroworshiper. He confesses that he had made the mistake of reverencing "old clothes stuffed with straw," and says: "Gilt and paint and spangles have for ages commanded reverence while men made in the image of God have died in the ditch." Seeing this he shifted his adoration from epaulettes to the private soldier, and from the statesman to the impoverished workman battling with starvation. His ideal man was he who "suffers most, endures most, works most." If he thought there was a show for his slave heroes to become really free men he did not mention it.

He calls Thomas Paine a hero of the American Revolution, and describes how "Common Sense" and "Crisis" stirred the blood alike of the prominent men of the time and of their many unknown back without whom there could have been no uprising.

The lecturer enthusiastically portrays Paine's brave conduct in Paris, which he had been hurried by his "deep love of man" to take part in the great French revolution. His life in England, where he wrote of "The Rights of Man," Lippard failed to note, but he weeps over the "genius profaned" when Paine gave to the world his Age of Reason. Lippard admits that in this work certain great thoughts are spoken, but laments that the hero author "mistook the abuse of men, the frauds of hypocrites, the lies of fabulists, which have been done and uttered in the name of Christianity, for Christianity itself."

Some of the admirers of Thomas Paine worked for fifteen years to get his portrait admitted into Independence Hall.

It is the purpose of the Thomas Paine Society of Philadelphia to continue the work of their predecessors by having "Common Sense" and "Crisis" filed in the museum. Anyone wishing to assist them can address Jas. B. Elliot, secretary of the society.

VIROQUA DANIELS.

Substituting one evil for another is not making progress. Those who do not believe in special privileges for others should not be after special privileges for themselves. Labor can never secure justice in this way. Monopoly is based on legislative favors, and the way to destroy monopoly is to take away the advantages granted by law.—Independent.

"STIRRED UP A HORNET'S NEST."

The head of the Philadelphia police department has stirred up a hornet's nest by attempting to prevent Emma Goldman from speaking in that city. There are a great many persons who know very little about the philosophy of freedom, as it is taught by advanced liberal thinkers, who would be glad of an opportunity to hear the subject discussed even though they do not agree with the conclusions of the so-called Anarchists. Prince Kropotkin, a cousin of the Russian czar, is now delivering lectures in the different cities of this country on liberalism, and he is being heard by many of the professors and preachers. So far no attempt has been made to prevent his speaking. But when a woman says the same things she is prevented by the police from appearing in public. The average politician knows nothing about advanced ideas of any kind, and it is not surprising that the police of the most corrupt city in the country should imagine that free speech can be suppressed by orders from headquarters. The matter has gone so far that it is quite probable that there will be many speeches along liberal lines as a result of this coercion. If the time comes that the people of this country are prevented from talking on certain subjects the government will not last long. No matter what folks think, they have a right to express their ideas. No one is compelled to hear them, but if any wish to they have a right to an opportunity. Tyranny has always made the mistake of thinking that force can prevent others from discussing advanced ideas of government. When force is carried too far it inevitably results in revolution. This is why this government was organized in the first place.—Independent, Binghamton, N. Y., organized long ago.

A FABLE.

Fat Salary once invited a number of friends to a swell dinner in order to talk over plans for social progress. As the subject was a delicate one only such guests were invited as would inspire awe by reason of their great names. The guest of honor was the Hon. S. T. Policy, who comes from a very respectable family which was further represented by Business Policy, Social Policy, Government Policy and others. Among the other guests present were Popular Sermon, Editorial Wisdom, Good Investment, Gilt Edge Security, Watered Stock, Political Pull, Handsome Income, Legal Advice and Eminent Respectability. The guests who were noticable for their absence were Simple Justice, who has to work overtime as a blindfolded statue on the court house and cannot get away for social functions, Equal Opportunity, who is not on good terms with the host, and Sound Principle, who has said things that offended several of the guests and has not a decent suit of clothes to wear anyhow. The result of the company's deliberations was to appoint a committee consisting of Blowyer Horne, Richly N. Dowd and Miss Sweet Charity, who were empowered to hire a secretary and stenographer to take charge of social progress and raise the necessary funds for its support. The committee, after consultation, selected as secretary a gentleman of great tact and discretion, Professor Thusfar N. No-father, who has been duly empowered

to attend to all business connected with social progress, and to relieve the benevolent patrons of all responsibility.—Straight Edge.

ASSOCIATION NOTES.

Two more cases of measles reported.

Mary C. Parker and Jas. W. Adams who have been unwell for a time, are on the mend.

Our flotilla is being added to, repaired and repainted; pretty presently boat rides will be the order of the evening.

Norman Mueller, of Barley, is visiting the Cheyees just now and is high busy putting in garden truck—'gainst he may want it.

Abner Pope has cleared and fenced one of his acres; quite a task for one of his age, but then Abner has the courage to tackle anything in the shape of work.

The Ingalls boys have made a most remarkable showing, in one month, on their 10-acre tract across the bay. It shows clearly just what can be done in the way of improvement of land by sense, strength and sticktoitiveness.

The school photographs, taken by John L. Adams, our jack of all trades, are very good and can be obtained of DISCONTENT at 15 cents, unmounted, and 25 cents, mounted. All above cost for producing these pictures goes to aid DISCONTENT.

The land owned by the Mutual Home Association is located on Von Geldern Cove (known locally as Joes Bay), an arm of Carrs Inlet, and is 13 miles west Sarga Tacoma on an air line, but the good road route is about 20 miles.

The association is simply a land-holding institution, and can take no part in the starting of an industry. All industries are inaugurated by the members interested and those willing to help them. Streets are not opened yet and we have no sidewalks. Those thinking of coming here must expect to work, as it is not an easy task to clear this land and get it in condition for cultivation. There are 80 people here—23 men, 22 women and 36 children—girls over 15 years 4, boys 3. We are not living communistic, but there is not anything in our articles of incorporation and agreement to prohibit any number of persons from living in that manner if they desire to do so. Those writing for information will please inclose a self-addressed, stamped envelope for reply.

HOW TO GET TO HOME.

All those intending to make us a visit will come to Tacoma and take the steamer TYPHOON for HOME. The steamer leaves Commercial dock on Monday, Wednesday, Friday and Sunday morning at 8 o'clock. Be sure to ask the captain to let you off at HOME.

RECEIPTS.

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Articles of Incorporation and Agreement of the Mutual Home Association.

Be it remembered, that on this 17th day of January, 1896, we, the undersigned, have associated ourselves together for the purpose of forming a corporation under the laws of the State of Washington.

That the name of the corporation shall be The Mutual Home Association.

The purpose of the association is to assist its members in obtaining and building homes for themselves and to aid in establishing better social and moral conditions.

The location of this corporation shall be at Home, located on Joes Bay, Pierce County, State of Washington; and this association may establish in other places in this state branches of the same where two or more persons may wish to locate.

Any person may become a member of this association by paying into the treasury a sum equal to the cost of the land he or she may select, and one dollar for a certificate, and subscribing to this agreement.

The affairs of this association shall be conducted by a board of trustees, elected as may be provided for by the by-laws.

A certificate of membership shall entitle the legal holder to the use and occupancy of not less than one acre of land nor more than two (less all public streets) upon payment annually into the treasury of the association a sum equal to the taxes assessed against the tract of land he or she may hold.

All money received from memberships shall be used only for the purpose of purchasing land. The real estate of this association shall never be sold, mortgaged or disposed of. A unanimous vote of all members of this association shall be required to change these articles of incorporation.

No officer, or other person, shall ever be empowered to contract any debt in the name of this association.

All certificates of membership shall be for life.

Upon the death of any member a certificate of membership shall be issued covering the land described in certificate of membership of deceased:

First: To person named in will or bequest.

Second: Wife or husband.

Third: Children of deceased; if there is more than one child they must decide for themselves.

All improvements upon land covered by certificate of membership shall be personal property, and the association as such has no claim thereto.

Any member has the right of choice of any land not already chosen or set aside for a special purpose.

CERTIFICATE OF MEMBERSHIP.

This is to certify that has subscribed to the articles of incorporation and agreement and paid into the treasury of the Mutual Home Association the sum of . . . dollars, which entitles . . . to the use and occupancy for life of lot . . . block . . . as platted by the association upon complying with the articles of agreement.

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